

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR IR IRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

cani tODi tEvE-harikAmbhOji

In the kRti ‘cani tODi tEvE’ – rAga harikAmbhOji, SrI tyAgarAja asks his mind to fetch the Lord.

P cani ¹tODi tEvE O manasA
A ²kanikaramutO kani karam(i)Di cira
kAlamu sukham(a)nubhavimpa vEgamE (cani)
C patitula brOcE ³paTT(A)dhikArini
⁴paramArtha mata ⁵vasishTh(A)nusArini
dyuti nirjita Sata ⁶Sambar(A)rini
⁷dhurINa tyAgarAja hRc-cArini (cani)

Gist
O My Mind!

Go and fetch (the Lord).

Go quickly and fetch the Lord so that I may enjoy happiness for a long time beholding Him, holding His hand kindly; (OR) Go quickly and, finding the Lord, holding His hand with kindness, fetch Him so that I may enjoy happiness for a long time.

Go and fetch –
(a) the holder of the appellation of saving the fallen people,
(b) the adherer of the sage vasishTha - who follows the path leading to true knowledge, (OR) the distinguished adherer of the path leading to true knowledge,
(c) the Lord whose lustre surpasses a hundred cupids, and
(d) the Lord who abides in the heart of the servant tyAgarAja; (OR) the Lord who abides in the heart of this tyAgarAja.

Word-by-word Meaning

P O My Mind (manasA)! Go (cani) (literally going) and fetch (tODi tEvE) (the Lord).

A O My Mind! Go quickly (vEgamE) and fetch the Lord so that I may enjoy (anubhavimpa) (literally experience) happiness (sukhamu) (literally comfort) (sukhamanubhavimpa) for a long (cira) time (kAlamu) beholding (kani) Him, holding (iDi) His hand (karamu) (karamiDi) kindly (kanikaramutO).

OR

O My Mind! Go quickly (vEgamE) and, finding (kani) the Lord, holding (iDi) His hand (karamu) (karamiDi) with kindness (kanikaramutO), fetch Him so that I may enjoy (anubhavimpa) (literally experience) happiness (sukhamu) (literally comfort) for a long (cira) time (kAlamu).

C O My Mind! Go and fetch –
the holder (adhikArini) (literally an official) of the appellation (paTTa) (paTTAdhikArini) of saving (brOcE) the fallen people (patitula),
the adherer (anusArini) of the sage vasishTha (vasishThAnusArini) -
who follows the path (mata) leading to true knowledge (paramArtha), (OR) the distinguished (viSishTa) adherer (anusArini) of the path (mata) leading to true knowledge (paramArtha),
the Lord whose lustre (dyuti) surpasses (nirjita) a hundred (Sata) cupids (pradyumna) - enemy (ari) of demon Sambara (SambarArini), and
the Lord who abides (cArini) (literally roaming) in the heart (hRt) (hRc-cArini) of the servant (dhurINa) (literally beast of burden) tyAgarAja; (OR)
the Lord (dhurINa) (literally chief) who abides (cArini) in the heart (hRt) (hRccArini) of this tyAgarAja.

Notes –

Variations –

⁵ – vasishTha – viSishTa.

References –

⁵ – vasishTha – yOga vAsishTha is a treatise on vEdAnta written by sage vasishTha. The sage taught this yOga to his pupil SrI rAma. For a brief on 'yOga vAsishTha' visit – <http://www.dlshq.org/religions/yogavasishtha.htm>

⁶ – SambarAri - Demon Sambara was killed by – pradyumna – (son of kRshNa) – also known as kAmadEva (cupid reborn). For more details, please visit the site - <http://www.mythfolklore.net/india/encyclopedia/pradyumna.htm>

Comments –

¹ – tODi tEvE – tODi teccu – means 'to fetch'; tEvE – addressing form for a female companion.

² – kanikaramutO kani karamiDi – In some books, this has been translated as 'seek Him eagerly and lead Him to me with due respect'; in other books, this has been applied to the Lord 'He may clasp my hand compassionately'. As this kRti is in nAyikA bhAva, it should be applied to the mind; this is further substantiated by the word 'fetch'.

³ – paTTAdhikAri – Generally this is translated as 'king'. However, this word seems to have been used in the sense of 'birudu' – 'appellation'; accordingly, it has been translated as 'holder of the appellation of saving the fallen'.

⁴ – paramArtha mata – In the website referred below (General note), this has been taken to mean 'surrender' (SaraNAgati). However, when read in

conjunction with 'vasishTha' (given in all the books excepting one wherein 'viSishTa' is given), this may mean the philosophy as prescribed in 'yOga vAsishTha' (treatise attributed to sage vasishTha) which is more advaitic in approach.

If 'viSishTa' is correct, then 'surrender' may be the appropriate meaning for 'paramArtha mata'. However, the word 'paramArtha' is defined differently by the followers of advaita, dvaita and viSishTAdvaita. Therefore, those who differed from the point of view of 'paramArtha mata' as defined in yOga vAsishTha, could have introduced the word 'viSishTa' – thus a possible interpolation.

⁷ – dhurINa – Generally, this word is applied to the Lord – 'one who carries the burden' or 'chief', 'master' etc. However, in one of the books, this has been applied to SrI tyAgarAja – servant tyAgarAja. From the flow of the language, this may also apply to SrI tyAgarAja. Therefore, both meanings are given.

General – For a discussion on this kRti, please visit –
<http://www.ramanuja.org/sv/bhakti/archives/mar99/0124.html>

Devanagari

प. चनि तोडि तेवे ओ मनसा
अ. कनिकरमुतो कनि कर(मि)डि चिर
कालमु सुख(म)नुभविम्य वेगमे (च)
च. पतितुल ब्रोचे प(ट्टा)धिकारिनि
परमार्थ मत वसि(ष्ठा)नुसारिनि
द्युति निर्जित शत शम्ब(रा)रिनि
धुरीण त्यागराज ह(च्चा)रिनि (च)

English with Special Characters

pa. canī tōḍi tēvē ō manasā
a. kanikaramutō kani kara(mi)ḍi cira
kālamu sukha(ma)nubhavimpa vēgamē (ca)
ca. patitula brōcē pa(ṭṭā)dhikārini
paramārtha mata vasi(ṣṭhā)nusārini
dyuti nirjita śata śamba(rā)rini
dhurīṇa tyāgarāja hr(ccā)rini (ca)

Telugu

ప. చని తోడి తేవే ఓ మనసా
అ. కనికరముతో కని కర(మి)డి చిర
కాలము సుఖ(మ)నుభవిమ్మ వేగమే (చ)

చ. పతితుల బ్రోచే ప(ట్టా)ధికారిని
పరమార్థ మత వసి(ష్టా)నుసారిని
ద్యుతి నిర్జిత శత శమ్బ(రా)రిని
ధురీణ త్యాగరాజ హృ(చ్చా)రిని (చ)

Tamil

ప. శ²ని తోడి³ తేవే ఓ మనసా
అ. కనికరమృతో కని కర(మి)డి³ శిర
కాలమృ సుక²(మ)నుప⁴వింప వేక³మే (శని)
శ. పతితుల ప³రోశే ప(డా)తి⁴కారిని
పరమార్థ² మత వసిష్(డా²)నుసారిని
త్యుతి నిర్జిత **ఘత ఘంప³(రా)రిని**
తు⁴ణ్ణ త్యాక³రాజ **హృశ-శారిని** (శని)

సెన్ఱఱైత్తువాడి, ఓ మనమే!

కనివుడన్, కన్ఱు, కరంపర్ఱి, పల
కాలం శుకమనుపవిక్క, వరైవల్
సెన్ఱఱైత్తువాడి, ఓ మనమే!

లీఱ్ఱెంతోరైక కాక్కుం పడ్డమేన్ఱువోణై,
మెయ్యఱివు నెఱి న్ఱిక్కుం, వసిడ్డఱిన్ వఱి న్ఱుప్పోణై,
ఓలీయిల్, న్ఱాఱు శంపరన్ పకైవణై వెన్ఱోణై,
అలక పఱ్ఱ శుమక్కుం, తియాకరాశనిన్ ఇతయత్తిల్ అలవువోణై,
సెన్ఱఱైత్తువాడి, ఓ మనమే!

మెయ్యఱివు నెఱి న్ఱిక్కుం - వసిడ్డరైక్ కుఱిక్కుం
వసిడ్డఱిన్ వఱి న్ఱుప్పోన్ - వసిడ్డఱి ఇరామనిన్ ఆశాన్
శంపరన్ పకైవన్ - పిరత్తియన్ఱన్ - మన్మతనిన్ మఱుపిఱవి
అలక పఱ్ఱ శుమక్కుం - ఇఱైవణైక్ కుఱిక్కుం

Kannada

ప. ఛని తోడి తేవే ఓ మనసా

అ. కనికరముతో కని కర(మి)డి శిర

కాలము సుఖ(మ)నుభవిష్టు వేగమే (చ)

బ. పతితుల బ్యోజీ ప(ట్టా)ధికారిని

పరమార్థ మత వసి(ష్టా)నుసారిని

ద్యుతి నిర్జిత శత శమ్బ(రా)రిని

ధురీణ త్యాగరాజ కృ(చ్చా)రిని (చ)

Malayalam

പ. ചനി തോഡി തേവേ ഓ മനസാ
അ. കനികരമുതോ കനി കര(മി)ഡി ചിര
കാലമു സുഖ(മ)നുഭവിമ്പ വേഗമേ (ച)
ച. പതിതൂല ബ്രോചേ പ(ട്രാ)ധികാരിനി
പരമാർത്ഥ മത വസി(ഷ്ഠാ)നുസാരിനി
ദ്യുതി നിർജ്ജിത ശത ശബ്ബ(രാ)രിനി
ധൂരീണ ത്യാഗരാജ ഹൃ(ച്ഛാ)രിനി (ച)

Assamese

প. চনি তোড়ি তেৱে ও মনসা
অ. কনিকৰমুতো কনি কৰ(মি)ডি চিৰ
কালমু সুখ(ম)নুভৰি ☐ ৰেগমে (চ) (sukha(ma)nubhavimpa)
চ. পতিতুল ব্ৰোচে প(ট্রা)ধিকাৰিনি
পৰমার্থ মত ৰসি(ষ্ঠা)নুসাৰিনি
দ্যুতি নিৰ্জিত শত শস্ব(ৰা)ৰিনি
ধূৰীণ অগৰাজ হ্ৰ(চ্চা)ৰিনি (চ)

Bengali

প. চনি তোড়ি তেবে ও মনসা
অ. কনিকৰমুতো কনি কৰ(মি)ডি চিৰ
কালমু সুখ(ম)নুভৰি ☐ বেগমে (চ) (sukha(ma)nubhavimpa)
চ. পতিতুল ব্ৰোচে প(ট্রা)ধিকাৰিনি
পৰমার্থ মত বসি(ষ্ঠা)নুসাৰিনি
দ্যুতি নিৰ্জিত শত শস্ব(ৰা)ৰিনি
ধূৰীণ অগৰাজ হ্ৰ(চ্চা)ৰিনি (চ)

Gujarati

પ. ચનિ તોડિ તેવે ઓ મનસા
અ. કનિકરમુતો કનિ કર(મિ)ડિ ચિર
કાલમુ સુખ(મ)નુભવિમ્પ વેગમે (ચ)
ચ. પતિતુલ બ્રોચે પ(ટ્રા)ધિકારિનિ

ਪਰਮਾਰਥ ਮਤ ਵਸਿ(ਯਾ)ਨੁਸਾਰਿਨਿ
ਧੁਤਿ ਨਿਰ੍ਜਿਤ ਸ਼ਾਤ ਸ਼ਮ੍ਯ(ਰਾ)ਰਿਨਿ
ਧੁਰੀਯਾ ਤ੍ਯਾਗਰਾਜ ਫੁ(ਆ)ਰਿਨਿ (ਅ)

Oriya

- ੴ. ਰਨੀ ਚੋਠੀ ਚੋਧੇ ਓ ਮਨਸਾ
ਅ. ਕਨੀਕਰਮੂਚੋ ਕਨੀ ਕਰ(ਮਿ)ਠੀ ਚਿਰ
ਕਾਲਮੂ ਸੁਖ(ਮ)ਨੁਭਵਿਸਪ ਵੇਗਮੇ (ਚ)
ੳ. ਪਠਿਤੂਲ ਬ੍ਰੋਚੋ ਪ(ਯਾ)ਪਿਕਾਰਿਨੀ
ਪਰਮਾਰਥ ਮਤ ਭਵਿ(ਸ਼ਾ)ਨੁਸਾਰਿਨੀ
ਦੁਪਠੀ ਨਿਰ੍ਜਿਤ ਸ਼ਾਤ ਸ਼ਮ੍ਯ(ਰਾ)ਰਿਨੀ
ਧੁਰੀਯਾ ਤ੍ਯਾਗਰਾਜ ਫੁ(ਆ)ਰਿਨੀ (ਚ)

Punjabi

- ੴ. ਚਨਿ ਤੋਡਿ ਤੇਵੇ ਓ ਮਨਸਾ
ਅ. ਕਨਿਕਰਮੂਚੋ ਕਨਿ ਕਰ(ਮਿ)ਡਿ ਚਿਰ
ਕਾਲਮੂ ਸੁਖ(ਮ)ਨੁਭਵਿਸਪ ਵੇਗਮੇ (ਚ)
ੳ. ਪਤਿਤੂਲ ਬ੍ਰੋਚੋ ਪ(ਟਾ)ਧਿਕਾਰਿਨਿ
ਪਰਮਾਰਥ ਮਤ ਵਸਿ(ਸ਼ਾ)ਨੁਸਾਰਿਨਿ
ਦੁਪਤਿ ਨਿਰ੍ਜਿਤ ਸ਼ਾਤ ਸ਼ਮ੍ਯ(ਰਾ)ਰਿਨਿ
ਧੁਰੀਯਾ ਤ੍ਯਾਗਰਾਜ ਫੁ(ਆ)ਰਿਨਿ (ਚ)